

Octob. 3. 1639.

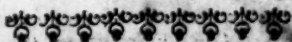
Imprimatur Cantabrigiæ
per Rogerum Daniel.

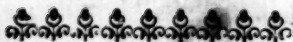
Ra. Brownrigg *Procan.*

Samuel Ward.

Tho. Bainbrigg.

Jo. Cofin.





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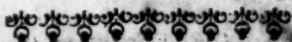
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De

e
l.

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The Mind of the Frontispiece.

How firmly hangs this Earths rich
cabinet

Twixt fleeting Air, on floating
waters set?

By this one argument, fond
Atheist see,

The Earth thou tread'st on shew's
a Deitie.

On such a liquid basis could
it stand,

If not supported by a Pow'rfull
hand?

But what's the Earth, or Sea, or
Heav'n to mee

Without Thee Three-in-One; and
one-in-Three?

John King 1650.



THE DIVINE COSMOGRAPHER.

by A. K.

Quum te pendentem reputas insistere terræ
nonne vel hinc clarè conspicias esse Deum?

Printed for Andrew Crooke. 1640. W. M. sculpsit.

T
W

V

The

And

A

This

The

Of

And

Wh

All

To

The

So

And

The

To my much honoured friend,
WILLIAM HODGSON Esquire,
on his elegant and learned descant
on the Eighth Psalm.

When I peruse with a delighted eye
Thy learned descant on a text so high,
The choice of such a subject first I praise;
And then thy skill and Genius, that could raise
A style in prose so high as to expresse
This holy Panegyrick; and no lesse
The use, to view through this varietie
Of creatures the Creatours majestie:
And must condemn those vain Cosmographers,
Who whilst they strive to search and to rehearse
All creatures frame and beauty, while they toyl
To find the various nature of each soil,
The Oceans depth, through whose vast bosome
move
So many wonders, nay to skies above
And higher spheres their contemplations raise,
They loose the pith of all, the Makers praise.

Thomas May.

Τῷ ἐνδοξοτάτῳ.

Hodsonus ille, Lector, ut vides, novā
Illustrat arte flammæ poli plagas,
Mundiq; tractus; ceu Syracosius Senex
Ingentis olim luserat cœli vias,
Suumq; magno reddidit mundum Jovis
Humana Divi dum stupent ars quid queat.

Sic

Sic sic aperti tramitem aeris secans,
 Stagnantis olim transit terræ vias
 Columba, justis missa de manu Senis,
 Miro volatu remigans liquidum æthera.
 Qualisve docti quæ Tarentini manu
 Efficta veras arte lufit alites.
 Hodsonus ille, Lector, ut spatio brevi
 Se continere non queat amplius vides.
 En ! ille mensor aeris, & liquidi poli
 Percurrit orbem, tranat & quod æthera,
 Pinnisq; quicquid turbidum findit mare.
 Accessus illi haud invius Diespiter
 Quæ promit orbi syderis radios novi,
 Vesperæque sero condit ubi lumen suum;
 Aliisque tentat cœli inaccessas domus.
 Humero efficaci sic prius cœlumtulit,
 Laturum erat quod se, vice Atlantis, puer
 Tonantis olim, pondere haud pressus gravi
 Linguæque doctæ sic & Hodsonus potens
 Stylôque docto jam viam adfectat polo;
 Terræque notas linquit, & cœlum petit,
 Radiavit ipse quod prius lumine suo.

Scrib. V. Optimo & amico

Guilielmus Burtonus.

Kingstonia ad Thamesin apud Regnum

To my worthy & learned friend
 W. H. Esquire, upon his divine
 meditation and elegant expla-
 nation of the Eighth Psalm.

'Mongst all the reverend rites the Church
 dains,
 None melts the mind so much, so mildly reigns

C're mans affections, warming our desire
 And ycie frozen zeal with heavenly fire,
 As th' Hebrew Siren's musick, Jordans swan,
 Gods darling David, that Prophetick man :
 Whose manna-dewing layes with charming strains
 And anthemes chanted from inspiring veins
 Do mount our winged souls aloft, which flie
 Ravish't to Heaven in blessed theorie.
 This sacred Hymn, the subject of thy quill,
 Limn'd in such orient colours by thy skill,
 As a rich tablet shewes in lively features
 Gods love to man, & mans rule o're the creatures,
 Fowls of the air, and beasts on earth residing,
 The scaly frie in the vast Ocean gliding,
 With all the numerous host of heaven past count-
 ing,
 In spangled order and bright beauty mounting ;
 These all by thee are taught to speak the story
 Of the worlds fabrick, and their Founders glory.
 Nor hast thou marr'd the majestic of those
 Mysteries sublim'd, dress'd statelier in thy prose :
 But rather clear'd those rubs and doubts which did
 In obscure knottie arguments lie hid ;
 And in this ** wine-p esse* trode the grapes whose
 juice
 Shall to weak fainting souls such heat infuse,
 As will not only chear their hearts, but be
 Thy glories Truchman to posteritie.

** Tit Psal. Pro Torcularibus.*

Reuben Bourn.

To his ever honoured friend,

William Hodgson Esquire, on his contemplations on the Eighth Psalm.

Sir,

GOd hath blessed you with a lovely vine,
And you have blessed your God in so divine
Soul-ravishing fancies, wherewith you are fill'd
From the pure * *wine-press* of this Psalm distill'd
I do conceive what pangs were in thee, when
Thou form'd'st and brought'st forth with thy skill
full penne

This perfect feature, whose alluring face
Smiles on the world with an attractive grace.

When thou beholdest with a single eye
The spangled heavens, the embroidered skie,
That looks upon the earth with thousands, we
Confesse and know that thy divinitie
Doth much irradiate the celestiall tapers,
Bright in themselves, but brighter by thy papers

Curious contriver ! how dost thou enrobe
The great and small ones of each massie globe
In fine-weav'd ornaments ! Such is thy skill,
The Persian needle comes not near thy quill.
Richly hast thou adorn'd the Earth our mother,
Sea the Earths sister, and the Air their brother :
And, which is most praise-worthy ; each I see,
And all thât in them, laud the Deitie.

* Titulus Psalmi, *Pro Torcularibus.*

William Moffet, Mr. of Arts
Sydn. Coll. Camb. Vic. of
Edmonton.

The
DIVINE COS-
MOGRAPHER;

or,

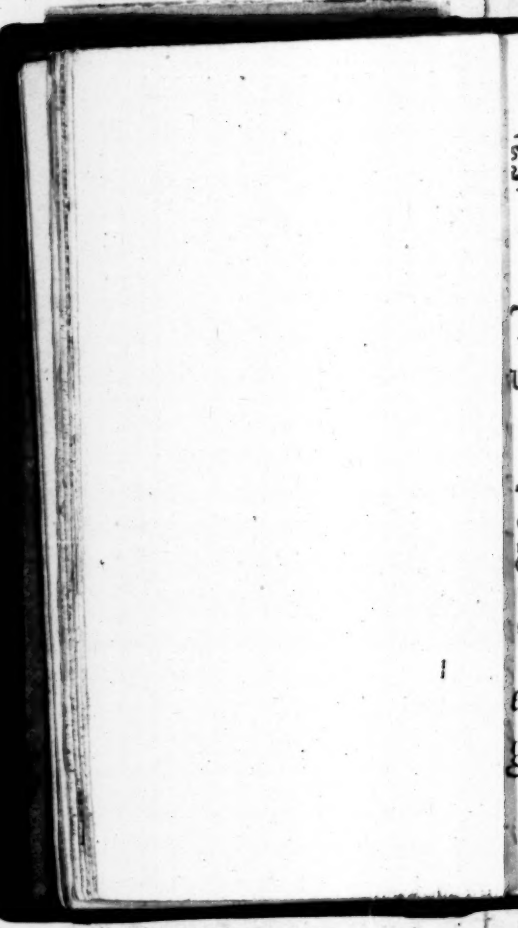
A brief Survey of
the whole world, deli-
neated in a tractate on
the VIII Psalm:

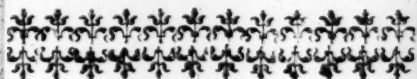
By *W. H.*

sometime of *S. Peters*
Colledge in Cam-
bridge.

Printed by *Roger Daniel*,
Printer to the Universitie
of CAMBRIDGE.

I 6 4 0.





PSAL. VIII.

To the chief musician
upon Gittith, A psalme
of David.

 *LORD our
Lord, how ex-
cellent is thy
name in all the
earth! who hast set thy
glory above the heavens.*

*2 Out of the mouth of
A 2 babes*

babes and sucklings hast
thou ordained strength, be
because of thine enemies, an
that thou mightest still the
enemy and the avenger. no

3 When I consider thy
heavens, the work of thy ha
fingers, the moon and the w
starres which thou hast or- b
dained ; b

4 What is man, that
thou art mindfull of him, y
and the sonne of man that fi
thou visitest him ?

5 Fo

ast 5 For thou hast made
b him a little lower then the
es angels, and hast crowned
the him with glory and ho-
. nour.

thy 6 Thou madest him to
thy have dominion over the
the works of thy hands; thou
or hast put all things under
his feet.

ba 7 All sheep and oxen,
n yea, and the beasts of the
ba field:

8 The fowl of the aire,

For A 3 and

and the fish of the sea,
and whatsoever passeth
through the paths of the
seas.

9 O LORD our
Lord, how excellent is
thy name in all the earth !

The



The Divine
Cosmographer;

Or,

A brief survey of the
whole world, delineated
in a tractate on the
eighth Psalme.

SECT. I.

*A preface on the book of
Psalmes in generall.*

THe Holy Ghost
describing the
genealogie of
our Saviour,
from how many kings he
was descended, vouch-
A 4 safeth

safeth none of them the
style and title of a *King*
but David, and him twice
in one verse, Matth. 1.6.
and that for a literall and
morall reason: partly,
because he was the first
king settling and esta-
blishing the kingdome of
Israel; but principally,
for that he was endowed
with al princely qualities,
as justice, wisdom, cle-
mencie, courage, and de-
votion: A king as migh-
ty in religion as valour;
who wrote more like an
Evangelist then a Pro-
phet. And therefore the
Fathers conclude him to
be, *Homo in Veteri, non de*
Veteri Testamento, a man
that

the that lived in the time, but
 King not after the manner of
 twice the old law, more like a
 I.6. Christian then a Jew. *As*
 and *the fat was taken away from*
 rtly, *the peace-offering, so was*
 first *David chosen out from a-*
 esta- *mong the children of Isra-*
 e of el Ecclus 47. 2. That
 lly, which was most excel-
 wed lent in every thing, the
 ties, Hebrews called the *fat*:
 cle- as, *adepts frumenti*, the fat
 de- of the corn; *medulla tri-*
 gh- *tici*, the marrow of the
 our; wheat. The witty imi-
 e an tatour of Solomon doth
 ro- there make an allusion
 the between the father of
 to Solomon and the fat of
 a de the peace-offering: All
 nan the peace-offering was
 hat

4 *The Divine*

the Lords, yet all was not offered to him; but part was given to the Priest, and a part to the people: but the fat was fully burnt up to the Lord: So the zeal of Gods house burnt up David as the fat of the sacrifice. In this fire of zeal did he oft ascend, like the Angel in the flame of Manoah's altar, to the throne of God: and his tongue being touched by a coal from that altar, many a dainty song did he tune upon his harp; which harp was not more sweet then his song was holy.

Judg. 13.
20.

Though Moses the profane

man of God was the first that by a speciall direction from God began and brought up this order, to make musick the conveyer of mens duties into their minds; yet David the darling of God hath since continued it, as having a speciall grace and felicitie in this kind. One touch of the sonne of Jesse, one murmur of this heavenly turtle, one *Michtam* of Davids jewel, his *golden song*, is farre above the buskind raptures, the garish phantasmes, the splendid vanities, the pageants and landskips of profaner wits.

Et

Et hic rhetoricaptus
Patres: The Fathers both
 Greek and Latine have
 robed his Psalter with
 many rich encomiums. *M*
Athanasius, and *Basil,* and *A*
Augustine, and *Hierome,* *C*
 and *Chrysostome,* and al
 most all the new writers, c
 stand so deeply affected b
 to this book, that they a
 hold it to be the *Souls A-t*
natomie, the *Lawes Epito* p
me, the *Gospels Index* f
Omnis latitudo Scriptura
rum, The breadth of the is
 whole Scripture (as he s
 sometimes spake of the
 Creed, and the Lord's
 prayer) may hither be re- b
 duced. And it is observe p
 able out of Luke 24. 24 th
 tha

Hier.

that it is put for all the
 both books of the old Testa-
 nament as they are differen-
 tiated from the Law of
 Moses and the Prophets.
 and Again, it appeareth in the
 Gospel that Christ and
 all his Disciples were very
 conversant in this book,
 because in their sayings
 and writings not fewer
 then sixty authorities are
 produced from above
 forty of these Psalmes.
 This book was and still
 is more usually both
 sung and read, not onely
 in the Jewish Synagogues
 but in Christian assem-
 blies, as well by the peo-
 ple as the Minister, and
 that with more outward
 reve-

B. King,
 Lect. 26.
 on Jonas.

Dr Hake-
well in his
Davids
Vow, pag.
2.

reverence, then any part
of holy Writ. The Jew
acknowledge the old
Testament, abhorre the
new; the Turks disclaime
both, yet swear as sole
lemnly by the Psalmes of
David as by the Alcoran
of Mahomet.

In all ages this booke
hath ever been esteeme
of the best & most learn
ed men. Yea, the great
est Potentates, who with
Joseph have had *manu*
ad clavum & oculos ad ca-
lum, have without blush
ing stooped unto a verse
it being the usuall recrea
tion of King David, who
was, as Euthymius speaks
primi Regis & lingua, &

parer, & calamus, the
 ew tongue, the pen, & heart
 of the King of Heaven.
 Thus, as we reade, our
 good king Alfred trans-
 lated the Psalter himself
 into the Saxon tongue.
 And our late most learn-
 ed King James of happie
 memorie (who as it is said
 of Scevola, that he was
*Juris peritorum eloquentis-
 simus*, of all lawyers the
 most eloquent man; so
 was he *ἡρώων διαλογώτατος*,
 of our Nobles the most
 skilfull in Divinitie; and
 as Sylverius said of Cæ-
 sar, *he honoured learn-
 ing with his own labours*: a
 Prince mighty both with
 his sceptre and his pen;
 who

K. James.

who besides his prose, *ita*
ad carmen noverat, made
 such a verse when he
 pleased, *etiam sanctissim*
coloris, of a most daint
 and elaborate composition,
 on, as became Buchanan (of
 best Scholar) among o
 ther things truly and
 exactly translated out
 Church-psalmes, not
 long before he was tran
 slated hence.

The Subject of this
 book is singular: For
 whereas the other Pro
 phesies were the Amba
 sies from God to the
 people, or at least the abstr
 acts thereof, these are
 for the most part holy
 colloquies, holy whisper
 ings.

ings, and secret conferences with God. What a spirituall Library of all manner of prayers, precepts, exhortations do I here find ! The Psalter of this Kingly Prophet operateth that in the Church which the Sun doth in heaven; it illuminateth, heateth, and maketh fruitfull all the good desires of Christianitie. Our Prophet once desired to be *a doorekeeper in Psal 84.* *the house of the Lord;* and ^{11.} because he was heard in that he prayed for: for, as Hilarie saith, *this whole book of psalmes was but a bunch of holynes, opening severall passages to let the soul enter into*

12 *The Divine*

*Cant. 4.
12. 13.*

into all the treasures of devotion. This is the Spouse's garden: here be lilies and roses; here be apples and pomegranates, and sweet fruits; here be the myrrhe, aloes, & Cassia and sweet spices; here be the fountains and wells of living water; *his supplices & vota*, here are prayers and consolation and amulets of comfort more pleasant then the pools of Heshbon, more glorious then the tower of Libanon, more redolent then the oyl of Aaron, more fructifying then the dew of Hermon. Prophets, Apostles, holy Martyrs, all the ancient Fathers

of deathers have made use of
 Spousis book that begins
 lily with Blessednesse, and
 applontains nothing but
 , an blessednesse; Blessednesse
 be thing repeated twenty
 Cassiven times in the con-
 ere here in this one book:
 well Which like the tree that *Revel. 21.*
is sureth fruit every
 ere a moneth, the Church hath
 ation pointed shall bring
 mforth fruit every moneth
 en the due season.
 , mo As the matter is ex-
 rowe llent, so is it digested
 e red to an elegant form of
 of Arords: Which fall not
 tifying with the vulgar libertie
 ermo speech, but run in
 s, ho mbers upon ordered
 ancie et of divine poesie,
 Father com-

composed and set to Musickall tunes: in observation of which the Psalmist is as criticall as the daintiest Lyrick or Heroick, yet with a vast disparitie, both for sublimitie of matter and admirable expression. So rightly did Hierome pronounce of David to Pausanias, that he is our *Simonicides*, *Pindarus*, *Alcibiades*, *Catullus*, and in stead of all others.

Sundry reasons are given why the Lord would have the chief points of Religion included in numbers by the sweet Singer of Israel. The first is, That they might

to be transmitted pure and
without depravation to
Posteritie: for they run
as the evenly and so harmo-
niously upon feet, that if
at there want but a word or
syllable the errour is de-
tected and apprehended.

Secondly; it is done
without the help of memorie:
For concinnitie of num-
bers is sooner learned
and longer retained then
dead prose.

Thirdly, it puts us in
remind of the harmonie
of our actions: In which
points the holy and heavenly use of
the harp the royall Pro-
phet by his tunes of Mu-
sicke teacheth men how to
tune themselves in tune,
Psal.

Pfal. 15. and not one
how to tune themself
but to tune their ho
hold, Psal. 101.

Fourthly, to leap ov
a large field at once, a
to speak a little more
that of which we can n
ver speak enough, it se
veth for the comfort
the godly who are mo
often cheared by Ps
modie then by Praye
In this last respect S. A
gustine thus describeth
Psalme, *Psalmus tranqu*
litas animarum est et sig
fer pacis, A Psalme is t
tranquillitie of the so
and standard-bearer
peace. With which
greeth that of S. A

Prolog: in
Psalms.

one prose, *Psalmus est vox ec-*
clesiae, et clamor iucundita-
tis. And this hath truly
 been verified in the expe-
 rience of the Saints, that
 devout singing of
 psalmes causeth teares of
 joy to stand in the eyes
 if yet we may call them
 teares, or not rather the
 dew of heaven, with S.
 Bernard) which adde a
 torment to the torment-
 t. O how often, saith
 good S. Augustine, have
 we wept for joy, when the
 sweet hymnes of thy
 praise, O Lord, have
 sounded in my eares. *Et*
liquebatur cor meum,
 My heart melted, and
 drops of heavenly passi-
 ons

Lib. De
scala clau-
strali.

Aug. lib. 9
confess.
cap. 6.

ons distilled into my soul
Suspirans tibi & respirans
 Sighing and longing after
 thee, I was overjoyed in all
 spirit, and wholly overcome
 come with the fragrance
 of thy sweet ointments

I will end this preface
 with a note already made
 unto my hand: Athanasius
 in an epistle *ad Marcellinam*
De optima interpretatione
Psalmodum, reports, that
 coming to an old man, and
 falling in talk with him
 about the Psalms, he received
 from him a good direction
 on: whereupon, as himself
 saith, he listened diligently:
 The note was this, That
 there is great

odds between the Psalms
 and other Scriptures: for
 if you set aside the mysti-
 call part of them, the
 morall is so penned that
 every man may think it
 speaks *de se*, *in re sua*, it
 is penned for him, and
 fitted for his case: which
 of other parts of Scrip-
 ture cannot be so affirm-
 ed. To this note of A-
 rhanasius I will adde ano-
 ther of S. Augustines,
 Let us so reade Psalmes
 that our selves be turned
 into Psalmes, till the
 singing of Psalmes and
 hymns unto the Lord
 invite the very Angels of
 heaven to bear us com-
 pany; so shall we learn
 B with

with a near approach to
 joyn our souls as close
 to the eares of God as
 Philip joyned himself to
 the chariot of the Eu-
 nuch. Then *sing ye merrily*
unto the Lord, O ye
Saints of his, for it well becometh
you to be thankful
 for you are the timbrel
 of the Holy Ghost.

But because concepts
 ons like hairs may most
 easily be filleted up the
 dissheveled, I will tie
 my loose thoughts in
 certain knots: I will
 single out one deer from
 the herd, and in particu-
 lar fix my meditation
 on the *eighth Psalme*.

S E C T. 2.

BEfore I enter upon the parts of this Psalme, I must first clear the title, and shew what is implied in the very bark and shell thereof. The Inscription, which S. Augustine calles *the key of every Psalme*, is, *To him that excelleth in Gittith*. So are the eighty first & the eighty ninth inscribed.

Some derive the word *Gittith* from a Muscical instrument so called, because either invented or most used in Gath: and thus the Chaldee Paraphrast translateth it, *To*

The title
of the
Eighth
Psalme
explained.

22 *The Divine*

sing upon the harp that came from Gath. So by *Gittith* here may be meant, either such instruments as were used by the posteritie of Obed-Edom the Gittite; or that these Psalmes were made upon occasion of transporting Gods Ark from the house of Obed-Edom, the historie whereof is in 2. Sam. 6. and 6. 10, 11, 12 verses. Others more probably think it respecteth the time when this and those songs used to be sung namely at the time *Hag gittith*, at the vintage which feast was solemnly celebrated by the Israelites

lites; in which they especially praised the name of God for the great and manifold blessings conferred upon man: Which is the whole bloud and iuyce of this Psalme. According to this the Greek translateth it *the winepresses*: & *Gath* in Hebrew signifies a *winepresse*; *Torcular calcavit solus*, I have troden the winepresse alone, *Isaiah 63. 3.* Where by the way I could take along with me this observation; In those words the Prophet speaks not of himself; for it is he that asketh the question, vers. 1. *Who is he*, &c. Properly indeed they are to Christ,

and so proper to him
onely that we shall not
reade them any-where
applied to any other. It
is he that was *in torculari*,
in a presse, yea, in a dou-
ble Winepresse; In the
former he was himself
troden and pressed; he
was the grapes and clust-
ers himself; in the latter,
he that was troden on
gets up again, and doth
tread upon, and tread
down his enemies. The
presse he was troden in
was his Crosse and Pas-
sion; never cluster lay so
quiet and still to bebrui-
sed as did Christ in that
presse: But that which he
came out of, where *cal-*

catus

him *entus* became *calcator*, was
not his Descent, and glori-
ficious Resurrection.

r. It Upon this little piece of
lari, ground I could raise an-
dou- other fabrick, & inferre
the this collection from the
self title, *To him that excel-*
leth: As David entitleth
ust- these Psalmes, so doth
ter, God for the most part
on bestow his graces, *to him*
oth *that excelleth*; and with a
ead liberall hand doth he
The deal his favours to him
in that improves his talent
af- to the best advantage.
so Gods familie admitteth
rui- of no dwarfes, which are
hat unthriving and stand at
he a stay; but *men of mea-*
al- *sure*, who still labour to

Emblemes
of Perse-
verance.

find somewhat added to
the stature of their souls.
The Eagles embleme is
Sublimius, To flie higher,
even to behold the Sun,
as Plinie noteth; the Suns
embleme is *Celerius*,
Swifter, *like a giant re-
freshed to run his course*, as
David speaketh, Psal. 19.
the Wheat in the Gospel
hath its embleme, *Per-
fectius*, Riper; *First the
blade, then the eare, then
full corn*, Mark 4. 28.
Ezekiels embleme, *Pro-
fundius*, Deeper; first to
the ankle, then to the
thigh, Ezek. 47. 4.
Christs embleme was
Superius; *Sit up higher*,
Luke 14. 10. Charles the
fifth

d to fifth his embleme was
 ouls *Ulteriùs*, Go on farther.
 e is The woman with childe
 her, hath here embleme, *Ple-*
 Sun, *niùs*, Fuller, untill she
 Suns bring forth. So ought e-
 iùs, very Christian to mount
 re- higher with the Eagle, to
 e, as runne swifter with the
 . 19. Sunne, to sit up higher
 spel with the guest, to passe
 Per- on further with the Em-
 the perour, to wax fuller
 then with the Woman, till
 28. they may bring forth
 Pro- good fruits of saving
 t to faith, and so come to a
 the full growth to be perfect
 4. men in Jesus Christ. But
 was it is not my intent to an-
 her, gle about the shore: I
 s the will now let down my
 fifth

net, and lanch into the deep.

S E C T. 3.

THe ground upon which the Psalmist sweetly runneth through the whole Psalme, is a twofold rapture expressed in a sacred rapsodie, in an exstaticall question of suddain wonder; a wonder at God, and a wonder at Man. In his wonder at Man, the parts be *Antitheta*: first, of his Vilenesse & Debasement; Secondly, of his Dignitie and Exaltation. In the first each word hath

hath its energie, *What is man?* and then, *What is the sonne of man?* paraphrastically thus, according to the Chaldee, *What is man?* Not man, that rare creature endow-
 ed with wisdom & understanding; not man, as he is *cura Divini ingenii*, the Almightyes master-
 piece, the Epitome of the greater world: But, What is *Enosh*, or *Enosch*, Mans a-
basement. miserable, dolefull, wretched man? or, What is the sonne of Adam; whose originall is *Adamah*, earthie? What is the sonne of calamitie or earth? What is he? Nay, what is he not? what

what not of calamity and the
earth?

And because the life on
of opposites is in compa-
ring them, the Prophet of
in a deep speculation this
looking over that great *man*
nightpiece, and turning
over the vast volume of
the world, seeth in that dig
large *Folio* among those Pro
huge capitall letters what wit
a little insensible dagesh-wit
point Man is, and sudden-
ly breaks forth into this and
amazed exclamation, *The*
Lord! what is man? him
Having considered in his cou
thoughts the beauty of him
the celestiall host, the the
Moon and the Starres, he ver
brings up man unto cure
them

and them; not to rivall their
perfection, but to questi-
on his; and after some
stand and pause, in stead
of comparison makes
on this enquirie, *What is*
man, or, the sonne of man?

Secondly, we are here Mans dig-
nitie.
to take notice of Mans
dignitie. Though the
Prophet abaseth himself
with a *What is man?* yet
withall he addes, having
an eye at Gods favour
and mercie towards man,
Thou takest knowledge of
him; Thou makest ac-
count of him; making
of him onely lower then
the Angels, but Lord o-
ver the rest of the crea-
tures. And this know-
ledge,

ledge, this account of
 God, doth more exalt
 man then his own vile-
 nesse can depresse him.

In his wonder toward
 God, as if Gods glory
 were the circle of David
 thoughts, he both begins
 and ends the Psalm with
 an elegant *Epanalepsis*
*Prius incipit Propheta mi-
 rari quàm loqui; O Lord
 our Governour, how excel-
 lent is thy name in all the
 world! vers. 1. And de-
 finit loqui non mirari; O
 Lord our Governour, how
 excellent is thy name, &c
 vers. 9. Sicut incipit ita
 terminat; & geminatio re-
 ejusdem intentionem habet
 & animi ardorem, faith
 Musculus*

t o Musculus on Psal. 117.
 exa To which agreeth that of
 vile S. Augustine upon this
 n. hymne, *Incipiendum cum*
 yard *Deo, & desinendum cum*
 glory *eo*: To praise God is the
 david first thing we must begin
 egin with, and the last we must
 with conclude with. And it
 psis is easie to observe, how
 a mi that the universall under-
 Lord long of most of these
 excel Ditties is, *Praised be the*
 ll th Lord. Davids gracious
 d de heart in a sweet sense of
 ri; the great goodnesse of
 his God, every-where
 , & breathes out this doxo-
 it it logie or divine Epipho-
 io re nema, *Praised be the*
 hab Lord.

faith This is the resolution
 culus and

and Logically Analysis of
the whole Psalme. But
should I fold up so rich
a work in so small a com-
passe, I did but shew you
the knotty outside of a
Arras-hanging : I will
now open and draw out
at length, and present to
your eyes the pleasant
mixture of colours in
each piece thereof. And
least I should lose my self
in this Zoan, in this field
of wonders, my medita-
tions shall keep pace with
the Princely Prophet
method, and among
those *magnalia Jehovae*
mirifica Domini, the
wonderfull works of the
Lord, I will first confide-
how

ysidnow that out of the
e. Bwonthes of babes and suck-
o ridings he ordaineth strength,
come still the enemy and the
v. your venger.

of a

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And

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S E C T. 4.

Saint Hierome writ-
eth of Paula that no-
ble matrone, that she joy-
fully fel in nothing more then
s field *quod Paulam neptim audie-*
editat in canis balbutiente lin-
e witua Halleluja cantare, that
ph he heard her niece Paula
mon even in the cradle with a
hov a pretty stammering tongue
tho sing Halleluia unto
of the Lord. O God, thou
nsid needest no skilfull Rhe-
torician

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torician to set forth thy
praise :

Virgil.

*Ipsa tibi blandos fun-
dent cunabula flores;*

even new-born babes
and sucklings do suffici-
ently declare thy power
wisdom, and goodnesse

Beza.

— *Qui matrum exuberans
pendent,*

*Elingues pueri (dictum
mirabile!) vires*

*Immensas numenq, tuum
muto ore fatentur.*

Thus did the blessed In-
nocents, those primitive
Martyrum, witnesse such
Saviours glory, *non* light-
quando sed moriendo, not
by speaking but by suffer-
ing for him, so that
God out of their mouth

made

thymade perfect his praise.
Christ assuredly got praise
funthat hymn which the
es; Angels sung, *Glory be to*
abed on high; he got great
fici praise by S. Stephen his
wer Protomartyr, and by S.
esse John whom he loved: but
uberis praise was made per-
ect by the mouth of those
dict babes and Innocents.
es Marvel not that children
tuunake up that train: for
ur. unto them and unto us
d Iden was born a *Child*, as
mitthe Prophet speaks, and
e such an one as ever de-
n lighted in little ones, like
, no Father. To him was
y suer sacrifice more ac-
thaptable of beasts, then
outhmbes; of birds, then
mad pigeons:

pigeons: and that Lamb
of God carried the same
Matth. 19. mind, *Suffer little children*
14. *to come unto me, and for*
bid them not, for unto such
belongeth the kingdom of
heaven. And if the king-
dome of heaven belong
to them, good reason
they should belong unto
the king. As great Prin-
ces will have their ser-
vants to attend on him
whom they honour, so
God commands the glo-
rious Angels in heaven
to take charge of his li-
tles here on earth; and
they are ever ready
pitching their tents
round about them, and
do ever attend either to
the

their safeguard or revenge.
 Nay, they are no longer
Angels as S. Gregorie
 well observes, then they
 are so employed: for ac-
 cording to S. Augustine,
Angel is a name of office
 not of nature. They are
 alwayes Spirits, but not
 alwayes Angels: For no
 longer messengers from
 God to man, no longer
 Angels; since to be an
 Angel, implies onely to
 be a messenger.

It was a witty Essay of
 him, who styled Woman
the second edition of the e-
ssay of the whole world,
 being framed next unto
 man, who was the ab-
 bridgement of the whole
 creation;

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creation ; and though a
 Infant be but *man in*
small letter, yet (saith
 nother Characterist) he
the best copie of Adam be
fore he tasted of Eve or the
apple.

—*Felix sine fraudibus*
atque!

Thrice happie Infant
 cie, in which no guile
 gall is to be found ! 'Con
ius innocentia & ignoscen
tia, saith Culman, Whole
 humbleness and harm
 lesness abundantly con
founds the enemy and the
avenger : For a little
 child being injured
 takes not any revenge
 but onely makes com
 plaint to its parents. In
 this

h this respect we should
in imitate little children;
ith and when any wrong us,
he not suddenly break into
m Gods office, who saith,
or *Vengeance is mine*; whose
prerogative royall it is, to
dib repay it: but onely make
complaint to God our
nfan Father in heaven, or to
le the Church our Mother
! on earth.

oscer He that upon an ambi-
Wholuous word, to which he
arm frames an interpretation
con gainst himself, upon
d thome Chimera of spirit,
litt both instantly fall into
red rags, rotomontadoes,
enge untillioes, steps as it were
com to his Princes chair of
s. I state, yea Gods own
thi feat,

seat, dethroning both
 and so disturbs heaven
 and earth. And he that
 shall communicate with
 another, still retaining the
 impure passion of malice
 in which is steeped the
 venome of all other v
 ces, doth put Adonis
 the crib of Bethlehem,
 heretofore the heathen
 did.

But from our Saviour
 crib I remove my
 thoughts to Moses
 cradle. When tyrann
 call Pharaoh sent out his
 bloudie edict for the
 slaughter of all the male
 babes and sucklings
 Israel, when the execu
 tioners hand should have
 succeeded

both succeeded the midwives,
 when was the mercifull
 the daughter of that cruel
 with father moved to com-
 passion with the beauty
 and tears of a little in-
 fant,

The ten-
 der care of
 Pharaohs
 daughter
 to the in-
 fant Mo-
 ses.

*Which with a smile
 seem'd to implore the aid
 And gentle pitie of that
 royall maid:*

Which young and live-
 ly oratorie so prevailed
 with her, that from the
 bank of bulrushes, where-
 in she found it forlorn
 and floating among the
 waves, she brought it to
 the palace, and bred it ;
 not as a child of alms,
 for whom it might have
 been favour enough to
 live,

live, but as it had been her own sonne, in all the delicacies and in all the learning of Egypt. Thus many times God writes such presages of honour and majestie in the faces of children as are able to confound the enemy and the avenger.

Some have observed how aptly these words *ex ore infantum*, are here inserted in the second verse of this Psalm, between the first and the third, wherein the Prophet magnifieth Gods glory in consideration of the heavens, & such like works of his and his ordaining; as though the
Heaven

Heavens too, the Sun, the
Moon, the Starres, and
the rest, were to be rec-
oned among those babes
and infants out of whose
mouthes together with
others he hath appointed
the predication and per-
fect composition of his
praises.

And because parallel
texts of Scripture, like
lasses set one against an-
other, cast a mutuall
light, it will not be a-
miss to illustrate this by
conferring and medita-
tion on some passages of
the former part of the
nineteenth Psalm, and
in the next place consider
how the heavens declare
C 2 the

the glory of God, and the night
firmament sheweth his
handy-work.

S E C T. 5.

THough Men onely take
were made to be the part of
speech-founding letters world
in the alphabet of things as it were
Creation; though the things lie
Heavens, the Day and the Dayes
Night be mute, yet have some
they a language which lines,
is universally understood, imprinted
stood: The continual creation
succession of day & night Here
doth notably set forth some
the wonderfull power & the go
providence of God; On the He
day telleth another, & on mayde
night

might certifieth another,
 vers. 2. If the world be,
 as Clemens Alexandri-
 nus saith, *Dei scriptura*,
 the first Bible that God
 made for the institution
 of man ; then may we
 take those words to be
 part of the book of the
 world, where Nights are
 as it were the black in-
 die lines of learning ,
 Dayes the white light-
 some spaces between the
 lines , where God hath
 imprinted a legible deli-
 neation of his glory.

Here with Chryso- The
 some we may observe Howers
 the goodly Eutaxie of compared
 the Howers, how like to young
 maydens dancing in a maidens.
 C 3 round,

round, very handsome
ly and curiously they
succeed one another, and
by little and little, and
without any stirre in the
world, the inmost con
vey themselves utter
most, the formost, hind
dermost, and middlemost
do all shift places one
with another, and yet for
all this they never stand
still, but do still stand in
their just distances,

— *& posita spatiis aqua
libus hora.*

Where likewise I may
assume that of the Apo
stle, Rom. 10. 15. *How
beautifull are the feet of
those that bring glad ti
dings? How beautifull*

ὡς ὁπαῖος, how howerlike !
and then they are fair
and beautifull indeed.

I will elevate this a
point higher, and next
consider the goodly and
glorious vault of heaven,
where are those worlds
of light, much bigger
then so many globes of
earth, hanging and mo-
ving regularly in that
bright and spacious con-
tignation of the firma-
ment. If there were no
other, this were a suffi-
cient errand for a mans
being here below, to see
and observe those good-
ly luminaries above our
heads, their places, their
quantities, their motions,

to discern those glories
that may answer to so
rich a pavement.

The Sun.

There is the Sunne,
the Heart of the world,
the Eyes of the universe,
the Gemme of Natures
ring, the Prince of life,
Monarch of dayes and
yeares, the Bridegroom,
the Husband of the
Earth which provides
heat and sustenance for
her and all the chil-
dren that hang on her
breasts.

**The
Moon.**

There is the Moon, a
weaker light for a neces-
sarie use, Mother of
moneths, Lady of seas &
moystures, a secret work-
er upon bodily humours,
whose

whose vertue is not greater in her light then in her influence.

There be those twink- The
ling Starres, as it were Starres.
virgins with torches
waiting on their Mistres
the Queen of Night:
Posuit etiam Deus stellas,
Gen. 1. 16. Some reade,
Dedit stellas, God gave
the Starres in way of
dowrie or a joynture; but
others, *Posuit stellas,* He
set them in order: He
hath not set them *tanquã*
in centro, but *tanquam in*
circulo, in excellent or-
der.

Surely if these dark The Em-
and low rooms are so pyreall
well fitted, it is not like heaven.

those fair and upder
rooms are void. This
Sidereall heaven (in
contemplation of which
in an holy trance I could
gaze my self into won-
der) is not more richly
decked with conspicu-
ous candles perpetually
burning, then the throne
of God with celestiall
Lights. There are innu-
merableregiments, bands
and royall armies of
Cherubims and Sera-
phims, Archangels and
Angels, Saints and Mar-
tyrs. There is nothing
which a religious soul
can covet but she hath it;
and to borrow a strain
of the Schools, for the
closing

closing up of this sweet note, *Hic Deum amamus amore desiderii; at in cælo, amore amicitia:* Here we desire to have God, there we have our full desire.

To cast mine eyes back from whence I have a little digressed, by a retrogradation, I contemplate again the excellencie of Man, together with the priviledges of his condition wherewith God hath ennobled him.

In some creatures we have onely *vestigium*, the print of Gods foot; but in others *imaginem*, his image. The Sunne, the Moon, and the Stars are glorious creatures, yet

Psal. 139
14.

yet are they but the work of Gods fingers: whereas man is the work of his hands ; *Thy hands have made me and fashioned me: I will praise thee, for I am fearfully and wonderfully made, &c.* The word in the originall signifies such art and curiositie as is used in needlework or embroiderie. Man is as it were Gods Scutcheon, wherein he hath portrayed all the titles of the most excellent beauties of the world. God having framed the world (saith Causinus in his Holy court) as a large clock, hath proportionably given to Man the place.

The

The
world
compared
to a large
clock.

The first wheel of this great clock of the world, is the *Primum Mobile*: The continuall motion, the secret influences of Antipathies and Sympathies, which are, as it were, hidden in the bowels of nature: The hand thereof, is this goodly and beautifull embowed frettizing of the heavenly orbs which we behold with our eyes: The twelve Signes are, as it were, the distinctions of the twelve howers of the day: The Sunne exerciseth the office of the steel and *Gnomon*, to point out time: and in his absence, the Moon: The Starres
con-

contribute thereto their
 lustrous brightnesse: The
 flowrie carpet of the
 earth beneath us, the
 spangled canopie of the
 heavens above us, the
 wavie curtains of the
 aire about us, are so many
 Emblemes to exercise
 the wisest in the know-
 ledge of this great Work-
 man: The living crea-
 tures are the small chimes,
 and Man is the great
 clock, which is to strike
 the howers, and render
 thanks to the Creatour.

S. Chrysoftome saith
 that the Angels are the
Morning-stars, whereof
 mention is made in Job
 who incessantly praise
 God

Job 38.

Go
 Ev
 ed b
 to
 Brie
 man
 gels
 heav
 of th
 the
 am I
 confi
 and
 them

W
 earth
 field,

God; and Men are the *Evening-Starres* fashioned by the hand of God to do the same office. Briefly, God hath made man the Charge of Angels, the sole Surveyour of heaven, the Commander of the earth, the Lord of the Creatures. And thus am I led by the hand to consider his Regencie and Dominion over them.

SECT. 6.

WHen God had formed of the earth every beast of the field, and every fowl of the
the

the aire of their own fit matter, he brought them unto Man, who was their Lord, to acknowledge his soveriegnitie, and to receive from him their names, Gen. 2. 19. Some have conceited Adam sitting in some high and eminent place, his face shining farre brighter then ever the face of Moses did, and every beast coming as he was called, and bowing the head as he passed by, being not able to behold his countenance. Most probable it is, that either by the help of Angels, or by that which the Greeks call *φάντασμα*, a naturall and

and
God
creat
is go
they
Ada
them
reaso
Fi
how
them
more
full.
creat
shape
them
his c
with
vice;
on.
Se
shoul

and secret instinct from God, by which every creature perceiveth what is good & bad for them, they were gathered to Adam. God brought them to man for diverse reasons:

First, To let him see how much he did excell them, and how much the more he should be thankful. God made other creatures in severall shapes, like to none but themselves; Man, after his own image: others with qualities fit for service; Man, for dominion.

Secondly, That he should give them their names,

names, in token of his power over them.

Thirdly, That posteritie might see what admirable knowledge Adam had in giving names to the creatures according to their kinds. All the Arts were ingraven upon the Creatures, yet none but Man could see them: for he receives them both actively and passively; and therefore by Logick he understood their natures, and by Grammar their names.

Adam the first Nomenclator; and why he gave the creatures their names.

If God had given their names, it had not been so great a praise of Adams memorie to recall them, as it was then of his judgement

judgement
to in
know
nam
tion
shew
ver
how
orde
with
they
befo
full
hom
ledge
was
tie o
maje
his f
rever
The
were

judgement at first sight
to impose them. By his
knowledge he fitted their
names to their disposi-
tion: and even in this he
shewed his dominion o-
ver them, in that he knew
how to govern them and
order them also. To
witnesse their subjection
they present themselves
before him as their aw-
full king, to do their first
homage, and to acknow-
ledge their tenure. Such
was the wonderfull beau-
tie of mans body, such a
majestie resulting from
his face, that it struck a
reverence into them all.
The image of God, as it
were the Lords coat of
Arms

Arms which he had put upon Man, made the creatures afraid of him. Though God made Man *paulò inferiorem Angelis*, little lower then the Angels, yet he made him *multò superiorem reliquis*, farre above all the creatures: He that made Man and all the rest, *præposuit*, set Man above all the rest. Thus while man served his Creatour, he was feared of every creature.

observ.

But did he not lose this patent of Dominion by his fall? Are not the beasts now become his enemies? May we not now take up the complaint of Job, chap. 39. 7.

The

The wilde asse derideth
the multitude of the citie,
and heareth not the crie of
the driver. The unicorn
will not serve, nor tarrie
by the crib, 9. The hawk
will not flie by our wis-
dome, neither doth the
Eagle mount up at our
command, v. 26, 27. We
cannot draw out Leviathan
with an hook, neither pierce
his jaws with an angle.
Job. 41. 1, 2. How then
is the fear of Man upon
the creatures?

Though Adam in the *Answ.*
state of innocencie had
this rule over them in a
more excellent manner,
for then they were sub-
ject by nature, of their
own

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own accord, without
compulsion; yet by his
transgression Man did not
altogether lose this
power and dominion:
For it was one of the
prerogatives which God
gave to Noah and his
sonnes, Gen. 9. 2. *The
fear of you shall be upon
every beast of the earth, and
upon every fowl of heaven,
upon all that moveth on
the earth, and upon all the
fish of the sea: into your
hands are they delivered:*
That is, saith the Para-
phrast, *The outward pri-
viledges of your first crea-
tion I do now, though im-
perfectly, renew unto you;*
Let the fear and dread of
you

Cosmographer. 65

you be planted naturally in every beast of the earth, whether tame or wild, and in every fowl of the aire, and generally in all that treadeth on the earth, and in all the fishes of the sea: All these, my will is, shall be subject to your will and command, that as by you and for you they were preserved, so they accordingly serve to your use.

When Christ was in the wilderness with the beasts forty dayes and forty nights, they hurt him not, Mark 1. 13. So when the image of God is restored to man in holinesse, all the creatures begin willingly to serve him

him; but they are enemies to the unregenerate. The dogs did eat the flesh of Jezebel, 2. Kings 9. 36. yet they licked the sores of Lazarus, Luke 16. 21. The ravens pick out the eyes of those that are disobedient to their parents, Prov. 30. 17. yet they fed Elias in the wilderness. 1. Kings 17. 6. The serpents stung the people of Israel, Num. 21. 6. yet the viper that leaped on Pauls hand hurt him not, Acts 28. 6. The lions that devoured Daniels accusers, touched not him, Dan. 6. 23, 24. And still there are some reliques of God

left

left in man which make the beasts to stand in awe of him : For first, they cannot do that harm to man which they would, because God restrains their power. Secondly, they do not offend man, but when he offends God. Thirdly, *the nature of every wild beast hath been tamed by the nature of man*, James 3. 7. Fourthly, the most salvage beasts stand in fear of him; they shun his company; they shunne his arts and snares; they fear his voice and shadow. *When man goeth to rest, the beasts come forth to hunt their prey*, Psal. 104.

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20. Fifthly, they serve
 man, and submit them-
 selves to his will. The
 Lion will crouch to his
 keeper: the Elephant will
 be ruled and led about by
 a little dwarf: the Horse
 yeelds his mouth to the
 bridle; the Ox his neck
 to the yoke; the Cow
 her dugs to our hands;
 the Sheep her wooll to
 the shearers. He can now
 stoop the Hawk to his
 lure, send the Dog on his
 errand, teach one fowl
 to fetch him another,
 one beast to purvey for
 his table in the spoil of
 others. I am fallen upon
 a subject not more large
 then pleasant; & *hic pin-*
guescere

guescere potest oratio, my
 lines could here more
 easily swell into a volume
 then be contracted into a
 manual. For as *Æneas* lib. De
Sylvius noteth, That mundo
 there is no book so weak- universo.
 ly written but it conteines
 one thing or other which
 is profitable; and as the
 elder *Plinie* said to his
 nephew when he saw
 him walk out some
 hours without study-
 ing, *Poteras has horas non* Plin. lib.
perdere, You might have 3. cap. 5.
 chosen whether you
 would have lost this
 time: so if we would im-
 prove our most precious
 minutes to the best, and
 contemplate on this
 D 2 great

great school of the world, where men are the scholars, and the creatures the characters by which we spell, and put together that *nomen majestativum*, as S. Bernard calls it, that great and excellent name of God, we should find that there is no creature so contemptible but may justly challenge our observation, and teach a good soul one step towards the Creatour.

Nascitur
aranea
cum lege,
libro, &
lucernâ.

There is not any so little a Spider which coming into the world bringeth not with it *its rule, its book, its light*: It is presently instructed in what
it

it should do. The Swallow is busie in her masonrie : The Bee toyleth all day in her innocent theft: The Pismires, a *Prov. 30.* people not strong, prepare their meat in summer, and labour like the Bees : *sed illæ faciunt cibos, hæ conduunt*, but these make, the others hoard up meat. As Vulcan is commended in the Poet for beating out chains and nets

—*quæ lumina fallere possunt,*

—*non illud opus tenuissima vincunt*

Stamina,

so thin that the eye could not see them, being

D 3 smaller

smaller then the smallest thread: So the smaller the creature is, the more is the workmanship of God to be admired both in shaping & using thereof. Our God is as cunning and artificiall in the organically body of the smallest creature of the world as of the greatest: And what application we may make thereof, I shall have fair occasion given me again to treat of, when I come to consider the Fowls of the aire, and the Fish of the sea. In the mean time having selected this Psalm for my meditations on Mans Lordship and Sovereignty

verieigntie over the creatures, I proceed according to the Prophets method; and from his *Omnia subiecisti*, from some generalls, come to handle some particulars: and, as he hath ranked them in order, I will next declare how the *Lord hath put under his feet all Sheep and Oxen, and the beasts of the field.*

S E C T. 7.

THere be beasts *ad esum.* and *ad usum.* Some of them are profitable alive not dead; as the Dog, & Horse, service-

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viceable while they live,
 once dead they are
 thrown out for carrion.
 Some are profitable dead
 not alive; as the Hog that
 doth mischief while he
 lives, but is wholesome
 food dead.) Some are
 profitable both alive and
 dead; as the Ox that
 draws the plough, the
 Cow that gives milk,
 while they live; & when
 they are killed, nourish
 and feed us with their
 flesh: Yet none of them is
 so profitable as that
 quiet, innocent, harm-
 lesse creature, the Sheep:
 Whose every part is
 good for something; the
 wooll for raiment, the
 skin

skin
 flesh
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 Sin
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skin for parchment, the
flesh for meat, the guts
for musick. In Sacri-
fices no creature so fre-
quently offered; in the
Sinne-offering, Peace-of-
fering, Burnt-offering,
Passeeover, Sabbath-of-
fering; and especially in
the daily-offering they
offered a Lambe at mor-
ning, and a Lambe at e-
vening, Num. 28. Lori-
nus observeth out of the
Fathers, why a Lambe
was so continually offer-
ed; namely, as a type of
the offering of Christ:
who in eight and twenty
severall places of the Re-
velation is called the
Lambe of God.

*Maſta-
bant ag-
num jugis
noſtri ſa-
crificii ty-
pum,
Lorin. in
Act. A-
poſt. c. 8.*

For the name of Sheep; *notatissima est dicendi forma*, saith Bucer: in the 34. of Ezekiel, the Prophets are thirteen times called Shepherds, and the people one and twentic times called Sheep. In what honour the name, function and person of Shepherds hath been, is every-where apparent through the sacred Scriptures. A Shepherd was the first tradesman, though the second sonne of all the children of Adam. And after Abel, many Shepherds were in near attendance upon God. *A Shepherds*



Shepherds in
high e-
steem
with God.

herds life, saith Philo,
est præludium ad regnum;
ideò reges olim dicti sunt
 ποιμένες λαῶν : Of which
 phrase Homer and other
 Grecians have made
 use. The old Testa-
 ment hath none in more
 esteem then Shepherds.
 Moses, that kept Jethro's
 sheep ; Jacob, that kept
 Labans sheep ; Amos a
 Prophet, taken from the
 herd ; Moses a Priest
 and a Prophet, from the
 sheep ; Elisha the Lords
 Seer (and you know
 whose spirit Elisha had)
 yet taken from the cat-
 tel ; David the Lords
 Souldier, (and who e-
 ver got such victories as
 David ?)

B. Hall.

David ?) yet fetched
from the fold, and by
the choyce of God de-
stined to the Throne.
*When he had lien long
enough close among his
flocks in the field of
Bethlehem, God sees a
time to send him to the
pitched field of Israel,*
where at his first appea-
rance in the list with that
insolent uncircumcised
Philistine, whose heart
was as high as his head,
he takes no other spear
but his staff, no other
brigandine but his shep-
herds scrip, no other
sword but his sling, no
other artillerie but what
the brook affords, five
smooth

smooth small pebbles ;
and yet by these guided
by an invisible hand he
overcame the Giant.
Afterwards when the
diademe empaled his
temples, his thoughts
still reflected on his
hook and harp. All the
state and magnificence
of a Kingdome could
not put his mouth out
of taste of a retired sim-
plicitie. As a Musician
often toucheth upon the
sweetest note in his
song, pavin or galliard,
so our Kingly Prophet
in diverse Psalmes, but
especially in his three
and twentieth, (which
we may call his *Bucoli-*
con)

con) hath most daintily struck upon the same string, through the whole hymn: There have you *Shepherd, sheep, green fields, still waters, wayes, pathes, valleyes, shadows, yea the rod, and the crook.*

But more then all this; God the Father is called a Shepherd, Psal. 80. 1. God the Sonne doth name himself a Shepherd, John 10. 11. God the Holy Ghost is named a Shepherd and Bishop of our souls, 1. Pet. 2. 25. These very terms of *Shepherd* and *Sheep* have led me farther than I thought
be-

besides the waters of comfort.

The night hath now furled up her sails, and a clear thin cloud laden onely with a light dew besprinkleth with drops the whole earth, like pearls, which sparkle as little eyes in the faces of the flowers and plants.

The glorious Sun is now unlocking the doore of the morning to run his race. The winged Choristers of heaven do now begin to prune and pick themselves, and in their circling turns mount and soar aloft, and caroll out their praises to God, as rendering

dring their dutifull devotions and thanks unto him who hath thus reflected the beams of the Sun upon them : Whose sweet Anthems and modulations invite mine eare to listen thereunto, and after some pause break off my thoughts from the beasts of the field, and direct my pen to write somewhat *of the fowls of the aire.*

S E C T. 8.

MY meditations are now on wing : and I will make a short and speedy flight through the
the

the volarie of the open
aire, to look on the num-
berlesse guests which it
conteineth ; to see the
severall fowls of all
shapes, colours & notes,
whom Nature doth so
willingly and bountiful-
ly furnish for the benefit
of man, even to a mir-
rour of delicacie, brave-
rie use.

First, if we consider
profit , they are for
meat. When the Israe-
lites in the desert mur-
mured for meat, Moses
asked whether he should
kill all the beeves and
sheep, or gather toge-
ther all the fish of the
sea : He forgot the fowls
of

Num. 11.

of the aire. But God sent them such a drift of Quails, in such abundance, that they were about two cubits above the earth. O the goodnesse and providence of that great House-keeper of this Universe! They desired meat, and received Quails; they desired bread, and had Manna. God gave them the meat of Kings, and the bread of Angels. Again, they are not onely food in their flesh, but in their eggs also: And as their flesh is for our eating in the day, so are their feathers for our resting in the night. They are profitable

fitable both in warre and
peace, *in sagittis belli, &*
in calamis pacis: Their
feathers are for arrows
in time of warre to fight
with, and for quills in
time of peace to write
with.

Secondly, they are
good if we consider plea-
sure. There is pleasure in
the taking of them, by
fowling to meaner per-
sons, and by hawking
to Princes and the better
sort. There is pleasure in
them to the Eye; when
the navie of Tharshish
brought unto Solomon
gold from Ophir, there
came also besides Apes,
and Parrats and Popin-
jays,

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jayes, (as some have probably conjectured) and the starrie-trained Peacocks, which are onely birds of pleasure; whose daintie-coloured feathers being spread against the Sunne, have a curious lustre, and look like

Job 39.16 gemms : *The wings of the Peacock are pleasant, and the feathers of the Ostrich.*

So is the purpled Pheasant with the speckled side. Our Prophet David was much taken with the colour of the Dove; *Penna columbae de argentea*, her feathers are silver-white, Psal. 68. 13. And three severall times in the Canticles doth

Solo.

Solomon set forth the *Cant. 1. 14*
 beautie of the Spouse, *Cant. 4. 1.*
 alluding *ad oculos colum-*
barum, eyes single and
 direct as a dove, not lear-
 ing as a fox, and looking
 diverse wayes; *oculos co-*
lumbinos, non vulpinos.
 There is pleasure in them
 to the eare. The harmo-
 nie of instruments is but
 devised by art, but the
 singing and chirping of
 birds is *naturalis musica*
mundi, The fowls of the
 aire do sing upon the
 branches, Psal. 104. 12.
 How doth it delight us
 to heare the pretty lyrick
 Lark, the Blackbird, the
 Linnet, the severall kinds
 of Finches, the mirthfull
 Mavis,

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Mavis, the Wren, the Thrush, & Starling, & all the shrill-mouth'd quire, chant forth their dulcid polyphonian notes ! How doth the Nightingale (which the Latines call *Philomela*, a bird that loveth to sing) charm our senses, when she maketh an organ of her throat, sometimes breaking her notes into warbles, sometimes stretching them out at length!

Lastly, in these feathered creatures do I likewise find *bonum honestum*. Many rare and admirable documents of instruction may we learn from them.

The

Cosmographer. 89

The Dove is an Hieroglyphick of unspotted chastitie, of white innocencie; and harmlesse simplicitie. The Dove.

Nescit adulterii flammam intemerata columba.

Never was Dove sick of a lustfull disease, but so loving and so true to her mate, that (I will deliver it from a better pen) she hath given life to a Proverb by her propriety; True as the Turtle, is the highest language conjugall love can speak in. The nature of her is described in this distich,
Est

*Est sine felle, gemit,
rostrononlædit, &
ungues*

*Possidet innocuos, pu-
râque grana legit.*

She hath no malice to
fowre her gall, to dis-
sweeten her temper, she
hurteth not with her
bill, she hath harmlesse
claws, and feedeth on
pure grain. In the Go-
spel (saith that ingeni-
ous Authour) where our
blessed Saviour vouch-
safeth to make the Dove
his own text, and our
copie, he proposeth her
in his Sermon as a pater-
n worthy the imitation of
all Christians; *Be ye in-
nocent as Doves;*

*Matth.
10.16.*

ἀκέραιοι: A word derived from the privative particle α and the verb κέρω or κεράννυμι, signifying *simple*, *without mixture*; or from the same α and κέραι *an horn*; and then it implies as much as *hurtlesse* or *harmlesse*. Who ever saw the rough foot of the Dove armed with griping talons? who ever saw the beak of the Dove bloudie? who ever saw that innocent bird pluming of her spoil, and tiring upon bones? This qualitie is so eminent in the Dove, that our Saviour there singled it out for an hieroglyphick of Simplicity. Whence it was question-
 E lesse,

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lesse, that God of all The
 fowls chose out this for ning
 his sacrifice, *Sin ex aliqua* bran
volucris, &c. Levit. i. 14. peac
 And before the law *Ille*
 Abraham was appointed *imag*
 no other fowls but a pent
 Turtle-dove and a young playe
 Pigeon, Gen. 15. 9. Nei-bed
 ther did the holy Virgin *image*
 offer any other at her pu- W
 rifying then this embleme of M
 of her self and her blessed whic
 Babe. Shortly, the holy and h
 Ghost in Scripture is re- (as t
 sembled to a Dove, and tongu
 appeared in the shape of me
 thereof: the Devil on the cifull
 contrary is compared to her n
 Serpent, and used it as his *παλιν*
 instrument. *Illa à primor-pierci*
dio Divinae pacis praco by pic

The

The dove in the beginning brought an olive-branch, and preached peace unto the world: *Ille à primordio Divine imaginis prado*; The Serpent in the beginning played the thief, and robbed mankind of the image of God.

We have an example The Pelican. of Mercie in the Pelican, which is a bird of mercie, and hath in the Hebrew (as the masters of that tongue observe) the name of mercie, as a truly mercifull bird. She taketh her name *Pelican*, ἀπὸ τοῦ πτελέων, from *smiting* or *piercing*, in regard that by piercing her breast she

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reviveth her young ones, after they have been killed by serpents, or by her own bill.

The brave bird which the Grecians call *Onocrotalus*, is so well practiced to expect the Hawk for to grapple with her, that even when she shutteth her eyes, she sleepeth with her beak exalted, as if she would contend with her adversary. Hence may we have the quintessence of all wisdom, To stand upon our guard, and daily expect death; it being a businessse we should learn all our life, to exercise once.

When

When Moses went up unto God, the Lord called him out of the mountain, saying, *Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on Eagles wings.* By the Eagles some there understand Moses and Aaron, the two guides that led the children of Israel out of Egypt; & will have them compared thereunto *propter acumen intelligentiae & altitudinem vitae*, by reason of their piercing judgement and holy life. They indeed were, as Chrysostome saith, *moli-*

The Eagle
Exod. 19.
3, 4.

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Homil. 46. liſſima penna miſericordie
in Matth.

Divine, as it were the down-feathers of Gods mercie , because they handled the people committed to their charge tenderly, in imitation of Eagles: Of whom some report, that whereas other birds carry their young ones in their talons or claws , which cannot be done without some griping, they lay them upon their wings, and so transport them without any grievance. Which is a good embleme for Magistrates, and teacheth them paternall affection towards their people.

Gorran

Gorran in his Exposition of Saint Lukes Gospel, cap. 17. v. 37. saith, that the Saints resemble the Eagles in these five properties.

The Saints resembled to Eagles.

First, *Calvitie peccatorum*. For as the Eagles moult off their feathers, and so become bald, so the Saints pluck off their sick feathers from their soul; they circumcise the old man with the lusts thereof, and weed out sinne by the roots. The Prophet Micah exhorting the people to repentance, bids them *to enlarge their baldnesse like the Eagle*, Micah I. 16. *Mary Magdalene* did

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more then cast her feathers, when she converted her eyes, her hairs, her lips, feathers of wantonnesse, into pledges of repentance. She had been parched with sinne and the heat of concupiscence, as the wife of Othniel complained of an hot countrey when she begged of Caleb and Joshua the springs above and the springs beneath; This holy Sinner at her conversion brought unto our Saviour *irriguum superius*, springs of tears in her eyes above; & *irriguum inferius*, springs of bloud (if I may so speak) in her heart beneath,

Judg. 1.
15.

neath, even a bleeding, contrite and a wounded spirit. As Plinie saith of the *fleur de lis*, or flower-de-luce, that it is begotten by its own tears; in the same manner are the Saints produced to beatitude by their proper afflictions.

Lilium lacrymâ suâ
seritur.

The second resemblance is *in renovatione novi hominis*, in their new birth: *Who reneweth thy youth like unto the Eagle*, Psal. 103. 5. The Eagle by casting her beak, and breaking her bill upon a stone, receives a new youthfulness in her age. This rock is Christ, upon

which the Saints break their hearts by repentance. Paul had cast his bill and his feathers when he said, *Now I live not, but it is Christ that liveth in me*, Gal. 2. 20. *Extinctus fuit savus persecutor, & vivere cepit pius predicator*, saith Gregorie.

The third resemblance is in *volatûs elevatione*, in their loftie flight. *Doth not the Eagle mount up, and make her nest on high?* Job 39. 27. So it is with the Saints: As their conversation, so their contemplation is as high as Heaven. Such elevations had our Prophet David, Psal.

Pfal. 25. 1. & Psal. 121. 1.
Such an Eagle was Saint
Paul, *qui in terra positus,*
à terra extraneus: He li-
ved here, yet a stranger
while he lived here. Of
all fowls, saith Munster,
the Eagle onely moves
herself straight upward
and downward perpen-
dicularly without any
collaterall declination.
By her playing with
thunderbolts, and con-
fronting that part of hea-
ven where lightnings,
and storms, and tempests
most reigne, she teacheth
great and couragious spi-
rits how to encounter all
disasters. And by beating
her wings on high, we
are

Ambr. in are taught *Sursum cor-*
 Job 39. *da*, to ascend up in our
 30. thoughts where our Sa-
 viour is. What the Po-
 ets feign of the Eagles
 laying her eggs in Jupiters
 lap fabuloufly, that doth
 the faithfull man by Da-
 vids counsel truly, and
 with Isaiahs Eagle flying
 up to Heaven casteth his
 whole burden upon the
 Lord.

The fourth is *in visi-*
onis claritate, in the clear-
 nesse of vision. Saint Au-
 gustine writeth of the Ea-
 gle, that being aloft in
 the clouds she can discern
sub frutice leporem, *sub*
fluctibus piscem, under
 the shrub an hare, under
 the

Cosmographer. 103

the waves a fish: So the
faithfull being Eagle-
eyed, can with Moses in
a bramble see the Maje- *Exod. 3. 2.*
stie of God; with the
three children in the fur- *Dan. 3.*
nace see the presence of
Christ; with Elizeus in *2. Kings 6.*
the straitest siege see an ^{17.}
army of Angels to de-
fend him; with S. Paul *Rom. 8. 18*
in the heap of afflictions
behold a weight of glo-
ry provided for him.

The last is *in via oc-
cultatione*, in the secre-
cy of their way. One of
those things which the
Wise man admired at,
was *the way of an Eagle in
the aire*, *Prov. 30. 19.* See
them flie we may, but
their

their wayes and subtle passages we cannot discern : So the Saints good works are seen of men, but their intentions with what mind they do them are not discoverable.

I have the longer insisted on this princely bird, the Eagle, because among all other birds is ascribed to her *maximus honos & maxima vis*; and in the Scriptures are grounded many proverbs and *similes* upon the strength and length of her wing, upon her lofty flight, and sharp sight. It were infinite to follow the Allegorists in moralizing her qualities : and
to

to trace Plinie or Ælian
for the varietie of Ea-
gles, were a course easie,
but a discourse tedious.
It would likewise in my
poor conceit, something
favour of his spice of
pride that numbred his
people, to reckon and
heap up all that I have
read on this argument.
I have already shewed
what excellent lessons
the Bee, the Swallow,
and diverse other birds
do read unto us, and I
must not *per eandem line-*
am ferram reciprocare,
draw my saw the same
way back again. I dis-
charge this point: The
next that attendeth our
con-

Tertull.
De coro-
na militis,
cap. 3.

consideration is the other part of Gods work, on the fifth day, which I may call his Water-work: And so I take in to my thoughts *the fish of the sea, and whatsoever walketh through the paths thereof.*

SECT. 9.

SECT. 9.

When Argus in the
Poet had the cu-
stodie of Io,

Constiterat quocunq; loco, Ovid.

spectabat ad Io;

Met. lib. 1.

*Ante oculos Io, quamvis
aversus, habebat.*

Thus ele-
gantly
translated

*Which way soere he stands
he Io spies:*

by Mr
George
Sandys.

*Io behind him is, before
his eyes:*

So may I say of them
that go down into the sea
in ships, On every side,
which way soever they
look, they see the works of
the Lord, and his wonders
in

in the deep, Pſal. 107.23.

The Sea
wonder-
full in
many re-
ſpects.

First, the Element in it ſelf is wonderfull : First, in regard of the depth, ſituation and termination of it. Secondly, in regard of its motion, its af-flux and reflux, its ebs and flowes, its fulls and wanes, its ſpring and neap-tides. Thirdly, in regard of Navigation, or the art of ſayling, which now is ſo ordinarie and common, that we almoſt ceaſe to beſtow wonder on it.

Again, it is wonderfull in the numberleſſe number of Creatures which it containeth. This one word FIAT hath made ſuch

such infinite numbers of fishes, that their names may make a Dictionarie, and yet we shall not know them all.

First, for the profunditie of the sea, (which is the distance between the bottom and *superficies* of the waters) it is of that immensitie that in many places no line can touch it. The common received opinion that the depth of it being measured by a plummet seldom exceeds two or three miles, is not to be understood (saith Breerwood a worthy writer) of the sea in generall, but onely of the depth of the
Straits

Straits or narrow seas, which were perhaps searched by the Ancients, who dwelt far from the main Ocean.

Whether
the Waters
be higher
then the
Earth?

For the site and bounds of it, it is excellent. The naturall place of the waters by the confession of all is above the earth: This at the first they enjoyed, and after repeated and recovered again in the overwhelming of the old world, when the Lord for a time delivered them as it were from their bands, and gave them their voluntarie and naturall passage. And at this day there is no doubt, but the sea, which
is

Cosmographer. IIII

is the collection of waters, is higher then the land, as sea-faring men gather by sensible experiments. *Thou coverest it* *Psal.* 104.
with the deep as with a 16.
garment, saith the Psalme.

As a vesture in the proper use of it is above the body that is clothed therewith, so is the sea above the land. And such a garment, saith one, would it have been unto the earth, but for the providence of God towards us, as the shirt that was made for the murdering of Agamemnon, where he had no issue out. Therefore the Psalmist addeth immediatly,

As

*At thy rebuke they fled :
 at the voice of thy thunder
 they hasted away. They go
 up by the mountains, they
 go down by the valleys un-
 to the place which thou
 hast founded for them.
 Thou hast set a bound that
 they may not passe over ;
 that they turn not again to
 cover the earth. Though
 that fluid Element is al-
 wayes running and often
 roring as if it would
 swallow up the earth,
 though this untamed
 beast be unresistable by
 the power of man, yet is
 it ruled like a child by
 the power of God : *The
 sea is his and he made it,*
*Psal. 95. 5. He stilleth the
 raging**

raging of the sea and the noise of the waves, Psal. 65. 7. He hath shut up the sea with doores, Job 38. 8. He hath established his commandment upon the sea, and said, Hitherto shalt thou come and no further; here will I stay thy proud waves, vers. 11.

By many texts of Scripture the earth is said to have the sea for its foundation, Psal. 24. 2. and Psal. 116. 16. yea, to be made out of the matter and to consist in it, 2. Pet. 3. 5. God would have his servant Job admire hereat, when he asked him, *Whereupon are the foundations set? and who layed*

laid the corner-stone there.
of? Job 38.6. Elsewhere
it is said to have no foun-
dation, Job 26. 7. onely
to hang in the midst of
the world by the power
of God immoveable,
Psal. 93. 2. Psal. 104. 5.
Isaiah 40. 12. and 42. 5,
&c And these which
haply may seem most in-
ept and weak pillars, are
firm bases, Psal. 104. 5.
and mighty foundations
Mich. 6. 2. All which is
an argument demonstra-
tive of Gods power and
providence, who as he
brought light out of
darknesse, so hath he set
the solid earth upon the
liquid waters, and that
for

for the convenience of
mans habitation.

Secondly, it is wonder-
full for its motion: Why
it moveth forward, why
it retireth, is to us above
all reason wonderfull.

Recipro-
catio &
æstus ma-
ris: *The*
ebbing and
flowing of
the sea.

That such a motion there
is, experience sheweth;
but the searching out of
the cause of it, is one of
the greatest difficulties in
all naturall Philosophie.

Aristotle was so much
admired for his Logickall
wit, that by some he hath
been characterized by
three speciall Epithets:
first, that he was *φιλομαθησολος*,
a lover of universalities;
secondly, that he was
φιλομεθόδος, *a lover of me-*
thod;

thod; lastly and chiefly, wh
 that he was *εἰσαίτιος*, a sub- to
tile searcher out of causes: tra
 Yet this *Genius* and Se- of
 cretarie of Nature, this be
 acute Philosopher, this son
 prince of Philosophers, is Th
 reported to have stood mo
 amazed at the flowing fed
 and ebbing of Euripus, Ca
 and despairing of finding phi
 out the cause thereof, cast 7
 himself into the river, full
 and was comprised of ion
 that he could not com- tha
 prehend. What Aristo- plo
 tles opinion was concer- thro
 ning this matter is an un- Occ
 certain conjecture, for as ho
 much as little or nothing as
 can be gathered touching vell
 this out of any book to
 which

y, which is certainly known
 to be Aristotles; for the
 tractate Of the propriety
 of Elements is judged to
 be none of his, but of
 some later Authour.
 This is more at large
 most judiciously discus-
 sed by M^r Nathanael
 Carpenter in his Geogra-
 phie, *Lib. 2. cap. 6.*

Thirdly, it is wonder-^{Navigation}
 full in the art of Naviga-^{on.}
 tion on it. Is it not strange
 that there should be a
 plough to delve a passage
 through the unwieldy
 Ocean? that the Water
 should be of such fidelitie
 as firmly to bear up all
 vessels from the shallop
 to the ship, from the

smallest carvel to the mightiest and greatest carack, and by the help of favourable and propitious winds convey them on their woven wings from climate to climate, to the benefit and commoditie of their farre-distant owners ?

Concerning the originall of shipping, I find it to be Gods own invention. If God had not said to Noah, *Fac tibi arcam*; and when he had said so, if he had not given him a designe, a module, a platform of the Ark, we may doubt whether ever man would have thought of a means to passe from
nation

the
ateft
help
ropi-
hem
vings
nate,
com-
arre-
ori-
find
ven-
faid
cam;
d fo,
him
a
we
ever
ght
rom
ion

nation to nation, of a ship
or any fuch way of trade
and commerce. This Ark
refting afterwards on the
mountain of Ararat, gave
a precedent to other nati-
ons neare-bordering how
fhips were to be framed.
Thus Navigation first
taught by Almighty
God, was afterwards fe-
conded by the industrie
of famous men in all
ages.

For the use and com-
modity of Navigation
may be produced many
arguments. The first and
principall is the promo-
tion of religion; How
should the Gospel have
been divulged through

The bene-
fit thereof.

the whole world, had not the Apostles dispersed themselves, and passed the sea in ships, to convey their Sacred message to divers nations and kingdoms?

Again, Sea-traffick and Merchandizing is of that excellent use, that the state of the world cannot subsist without it. Not the Lyon and the Unicorn, but the Plough and the Ship under God are the supporters of a Crown.

*Non omnis fert omnia
tellus,*

No countrey yeeldeth
all kind of commodities.

There

There must be a path
from Egypt to Asshur,
and from Asshur to E-
gypt again, to make a sup-
ply of their mutuall
wants. Mesha the king
of Moab was a king of
sheep; Hiram king of
Tyre had store of timber
and workmen: Ophir
was famous for gold,
Chittim for ivorie, Basan
for oaks, Lebanon for
cedars, Saba for frankin-
cense. We have our gold
from India, our spices
from Arabia, our silks
from Spain, our wines
from France. And thus
by the goodnesse and
wisdome of God is one
Countrey the helper and

mutuall supporter of anothers welfare. He maketh one the Granarie, to furnish her neighbours with corn; another the Armourie, to furnish the rest with weapons; another the Piscarie, to furnish the rest with fish; another the Treasurie, to furnish the rest with gold. By this is the Merchant the key of the land, the treasurer of the kingdom, the venter of his foils surplussage, the combiner of nations, and the adamantine chain of Countreys. *The sea and the earth, saith a learned Prelate, are the great coffers of God; the discoveries*
of

*Quò va-
is?*

*of
wh
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rie
C
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of
fo
an
of
of*

*of navigation are the keys,
which whosoever hath re-
ceived may know that he is
freely allowed to unlock
these chests of Nature
without any need to pick
the wards.*

Here could I spread my
meditations, and train on
my Reader with delight :
but my principall aim is,
to shew how wonderfull
the Sea is in the great va-
riety and abundance of
Creatures that live and
move within this wombe
of moisture.

Almighty God hath
so richly sown the great
and boisterous element
of waters with the spawn
of all sorts of fish which

so innumerably multiply, and hath crowned the deeps with such abundance, that the Sea contendeth with the Earth for plentie, variety, and delicacy.

The Breed of it is yeelded to be full of wonder. As there is *miraculum in nodo*, a wonder in the knitting of those two elements of Water and Earth in one sphericall and round bodie; so is there *miraculum in modo*, a miracle in the manner of the operation:

Nec laborat Deus
in maximis, nec
fastidit in minimis,
Ambros.

For *eodem modo produci-
tur balena quo rana; toti-
démque syllabe ad crean-
dum pisciculos quot ad cre-
andum*

andum cete. Small fishes are not the superfluitie of Nature : There is as much admirableness in the little Shrimp as in the great Leviathan: both are miraculous. There are *miracula magna & miracula parva* ; & *sape parva sunt magnis majora*, saith Saint Augustine : The basest fish, even that shellfish called *Murex*, giveth our Purples, the most sumptuous and delightfull colours : And Margarites, the most precious pearls that beautifie Princes robes, come from the sea. And this is first the *Bonum iucundum*, the pleasant good, which

*Aquarum
est quod
in regibu
adoratur.*

which we find in them. The tast of many fishes, in all manner of magnificence, is more delicate and exquisite then that of flesh. And Fish hath ever had the priviledge which at this day it hath, That chief Gentlemen are pleased and have skill to dresse it.

Nor is Fishing it self lesse delightfull to them that use it then Hunting and Hawking are to others. They are indeed Princely disports, & *studium Nobilium*, the study, the exercise, the ordinary businesse of many great Ones; yet much riding, many dangers accompa-
ny

*Moun-
tain in
his Es-
sayes,
Lib. 1.
Cap. 49.*

ny them: *hilares venandi labores, &c.* whereas fishing, which is a kind of hunting by water, be it with nets, weels, bait, angling or otherwise, is still and quiet. And if so be the Angler catch no fish, yet hath he a wholesome walk

*Among the curled woods
and painted meads
Through which a silver-
serpent river leads
To some cool courteous
shade. — —*

He whiffes the dainties
of the fragrant fields; he
sucketh in the breath of
fine fresh meadow-flow-
ers, which (like the war-
bling

bling of musick) is sweetest in the open aire where it cometh and goeth ; he heareth the melodious harmony of birds, a quire whereof each tree enterteineth at Natures charge ; he sees the Swans, Herons, Ducks , Water-hens , Coots, and many other fowl, with their brood ; which he thinketh better than the noise of Hounds, or blast of Horns, or all the sport that they can make.

This is true of those that use fishing for recreation : But what shall we say of the poore stipendiarie fishermen, *qui cruci-*
ribus

ribus
 up t
 toil a
 for a
 ly G
 labor
 pose
 more
 rishin
 light
 rich,
 grow
 The
 labour
 faith
 and
 he e
 This
 presse
 des ;

ribus ocreati, who booted
up to the very groins,
toil and take much pains
for a little pay? Certainly
God crowneth their
labour with a sweet re-
pose, and their diet is
more wholesom & nou-
rishing; whereas surfets
light frequently on the
rich, and the gentle bloud
groweth quickly foul:
The bread of him that
laboureth (as Solomon *Eccles.*
saith of his sleep) is sweet *5.12.*
and relishable, whether
he eat little or much.
This hath he prettily ex-
pressed in his *Siceli-*
des;

Happie

Happie, happie fisher-swains,
 If that you knew your happiness
 Your sports taste sweeter by your
 pains,
 Sure hope your labour relishes:
 Your net your living: when
 you eat,
 Labour finds appetite and
 meat.

When the seas and tempests rove,
 You either sleep, or pipe, or play,
 And dance along the golden shore,
 Thus you spend the night & day:
 Shrill wind's a pipe, hoarse
 sea's a taber,
 To fit your sports or ease your
 labour.

Judg. 5.

Moreover, by fishing and
 using themselves there-
 to men are enabled to
 do service for their coun-
 trey: When Reuben abode
 among the sheep-folds to
 heare the bleating of the
 flocks, when Gilead did
 stay

stay beyond Jordan, and
 Issachar took his rest in his
 tents, then the people of
 Zebulun did jeopard their
 lives unto death in the field
 against Sisera. Zebulun
 is a tribe of account, as
 well as Judah, Benjamin,
 and Nephtali, Psal. 68.
 27. Moses by a spirit of
 prophesie, (as likewise
 remembering what old
 Israel had prophesied of
 this sonne and his poste-
 ritie, Zebulun shall dwell
 by the sea-side; he shall
 be an haven for ships,
 Gen. 49. 13.) breathed
 out this propheticall pa-
 theticall dying farewell,
 They shall suck of the
 abundance of the seas, and
 of

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of the treasures hid in the
sands, Deut. 33. 19.

And here doth fall in-
to our contemplation the
Bonum utile, the great be-
nefit, commoditie and
profit that we reap from
the Sea: Which accord-
ing to our English pro-
verb, is *a good neighbour*,
in that it yeelds such store
of fish whereby the inha-
bitants may be nourish-
ed, and other creatures
the better preserved. For
Abrahams fervant to
fetch a calf from the
stalls, Jacob to bring a
kid from the fold, Esau
to bring venison from the
field, doth not so much
expresse how God filleth

us with plenteousnesse, as the unseen prey which the fisherman bringeth from the sea.

Who can number the sand of the sea? saith the sonne of Sirach, Ecclus 1. 2. nay, what man is able to number the fish of the sea? which are so many that the Patriarch Jacob prayed that Josephs children might *encrease like the fish*, Gen. 48. 16. Beasts of the field *Bois.* and birds of the air bring forth but one or two young ones, if they be big; or, if they be little, some three or foure, others five or six, few above ten, none usually above

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above twenty: but fish, as experience teacheth, every day bring forth hundreds at one time: *In the great and wide sea, saith our Prophet, are things creeping innumerable, both small and great, Psal. 104. 25.*

In the creation God said, *Let the waters bring forth in abundance every creeping thing that hath the soul of life, Gen. 1. 20.* Howbeit in all that abundance, as it is observed, there is nothing specified but the *Whale*, as being the Prince of the rest, and, to use the phrase of Job, *king of all the children of pride.* Wherein the
work-

workmanship of the Maker is most admirable : for it is said , *Then God created the whales* ; and not singly , *the whales* , but with an additament , *the great whales* . So doth the Poet term them *immania cete* , huge whales , as being the stateliest creatures that move in the waters . God made the whale , saith a Father , to be *vectem maris* , the barre of the sea : He , like the Serpent in the Revelation , *casteth out of his mouth water like a floud* ,

*Apoc. 12.
15.*

— *this monstrous
whirle-about
into the sea another sea
doth spout.*

In

Plin. lib. 9. cap. 2. In creating of them
creavit Deus vastitates &
stupores. For, as Plinie
 writeth of them, when
 they swim and shew
 themselves above water,
annare insulas putes, you
 would think that Islands
 swam towards you, and
 that great hills did a-
 spire to heaven it self
 with their tops. The
 greatnesse and strength of
 a whale in a most elegant
 narration is expressed by
 Job, which for acutenes,
 vigour and majestie of
 style doth farre exceed
 what ever we can fetch
 from the schools of Rhe-
 toricians: He beginneth
 it at his first verse of his

40 chap. and so to the
end, where he leaveth it
as an Epilogue of Gods
great work. This Empe-
rour of the Ocean, this
unequall wonder of the
deep, this *balena*, the
great whale (for so Tre-
mellius translateth *Le-
viathan* in that passage of
Job) is very profitable to
the Merchant, for its oyl,
bones, and ribs. In Isle-
land, as Munster writeth,
of the ribs and bones of
the biggest whale many
make posts and sparres
for the building of their
houses.

I will land this point
with an observation of
such fish as are for the
food

food and sustentation of the
man.

I never find that trib
Christ entertained any the
guests but twice, and that ceiv
was onely with loaves in th
and fishes. I find him lun,
sometimes feasted by o the b
thers more liberally: but to p
his domestick fare, for mou
the most part, except at he w
the Passeeover, was fish in th
He that chose but twelve also.
Apostles out of the
whole world, took foure the f
of those twelve that were nifie
by profession Fishermen: whic
as, Simon Peter, and An-*ing.*
drew his brother; and the bless
two sonnes of Zebedee, amo
James and John. And the ties v
ancient Fathers observe, dom
that sits o

that our Saviour did expresse himself to the Sea-tribe more than to any of the rest : For he was conceived at Nazareth a citie in the portion of Zebulun, and in that citie was he brought up, and began to preach first there ; and mount Tabor, upon which he was transfigured, was in the tribe of Zebulun also.

[With the Hebrews the same word doth signifie *a pond* or *a fish-pool* which is used for a *blessing*. And surely it is a blessing to any countrey, among other commodities which enrich a kingdom, to have the benefits of fish-ponds and flu-

ces ; in which common of
dious stews men may T
preserve the fishes which par
they take, and sell them die
for advantage and gain. the
The Prophet Isaiah fore- yea
seeing the destruction of livi
Egypt saith, *The waters nev*
shall fail from the sea, and the
the river shall be wasted the
and dried up : And they fro
shall turn the rivers farre to b
away, and the brooks of de-a bl
fense shall be emptied and it is
dried up ; the reeds and cur
flags shall wither. The T
fishes shall mourn, and all ticu
they that cast angle into the ly f
brooks shall lament , and wiso
they that spread their nets For
upon the waters shall be drav
weakned. And we find que
that among other plague quit
of instr

of Egypt this was one,
That their fish, the chief
part of their sustenance,
died with infection: and
their Nilus did not onely
yeeld them a dead but a
living annoyance; it did
never before so store
them with fish, as it did
then plague them with
frogs. If it be such a curse
to be deprived of so great
a blessing, what a blessing
it is not to know such a
curse!

To descend to the par-
ticulars: Among this sca-
rily footlesse nation, I like-
wise find *Bonum honestum*:
For from them we may
draw *symbola virtutum*
que imitemur, many ex-
quisite emblemes for our
instruction. G 2 As

The
Tench
the Phy-
sician of
fishes.

As fishes when they are hurt, heal themselves again by touching the Tench, finding the slime of his body to be as a soveraigne salve: so must we when we are wounded with sinne, repair to our Saviour Christ, *cujus sanat fimbria*, saith Ambrose, whose garment is our plaister; whom if we do but touch *tactu fidei*, by a true faith, we shall be whole. Thus the woman in the Gospel that twelve yeares long had laboured of an issue of bloud, to whom the art of the Physician could neither give cure nor hope, at length by a touch of the verge of his garment

ment was revived from the verge of death: She came trembling to our blessed Saviour, and though her tongue were mute, yet her heart spake; for she said within herself, *If I may but touch the hemme of his garment, I shall be safe.* That she supposed to find more sanctitie in the touch of the hemme then of the coat, I neither dispute, nor beleewe. But what said she? *If I may but touch, a weak action; the hemme of his garment, the remotest part; with a trembling hand, a feeble apprehension.* Here was the praise of this womans faith, that she promised

B. Hall.

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her self remedy by the touch of the outmost hemme.

Levit. 11.

Deut. 14.9.

In the old law those fish were onely reputed clean which had fins and scales. The fins of the fish are for steering of their motion ; the scales, for smoothnesse of passage, for safeguard, for ornament : So are those onely clean in the sight of God, *qui squamas & lorica[m] habent patientiæ, & pinnulas hilaritatis*, who have the scales and coat-armour of patience, and the fins of joy and cheerfulnesse to spring up to God-ward ; Or as the Paraphrast there saith, Those men that have

Bern.

Serm. 1. in die S. Ar- tree.

he have no knowledge and
ost faith to guide them, no
fe good dispositions to set
ed them forward, no good
ad works to set them forth,
re are not for your entire
of conversation.

By the story of the The Dol-
Dolphins assembled in phine.
sholes upon the sea-shore Ælian,
to celebrate the obse- lib. 8. c. 3.
quies of Ceraunus, who
had before freed them
from the snare of the
fishermen, we learn, That
good turns are golden
nets which catch the
swiftest gliding fish. The
Dolphins moving from
the upper brimme of the
water to the bottom
when she sleepeth, con-
demneth those that streak

Optick
glasse of
humour
cap. 4. p. 1.

themselves upon their
beds of down, and snort
so long—

—*indomitum quod de-
spumare Falernum*

*Sufficiat, quintâ dum li-
nea tangitur umbrâ ;*

as would suffice to sleep
out a surfet till high
noon, &c.

I cannot set forth this
King of Fishes in more
orient and better colours
then he before hath done

Sylveſter. *Brave Admiral of the broad briny
regions,*

*Lover of ſhips, of men, of melodie,
Thou up and down through the
moist world doſt flie*

*Swift as a ſbaſt, whoſe ſalt thou lo-
veſt ſo,*

*That lacking that, thy life thou doſt
forgo.*

Seas of examples in this
kind are infinite. *Salluſt*

du

their *du Bartas*, a Poet above
port the ordinary level of the
world, for the choice of
de- his subject most rare and
excellent, is admirably
li- copious on this theme.
; I will therefore forbear
p to write Iliads after Ho-
h mer. And although for
is the most part it be true,
e that wit distilled in one
s language cannot be trans-
e fused into another with-
out losse of spirits, yet
y who so is able judici-
ously to compare the
Translation with the O-
riginall, will confesse,
to the immortall glory of
our Countrey-man,

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*Mich.
Drayton.*

—that from the French
more weak

He Bartas taught his Six-
dayes-work to speak
In naturall English.

and so

*Sam.
Daniel.*

—hath lighted from a
flame devout

As great a flame, that never
shall go out.

S E C T. IO.

THUS have I made a
brief circuit over the
whole earth, and a short
cut over the vast Sea :
And now before I put
my ship into the creek,
before I conclude, I must
draw these scattered
branches home to their
root again. The generall
substance of them all to-
gether

ck together is this ; As it is a
most pleasant kind of
x-Geographie, in this large
ak mappe of the World, in
the celestiall and terre-
striall Globe, to contem-
plate the Creatour ; so
there is nothing that ob-
taineth more of God,
er then a thankfull agnition
of the favours and bene-
fits we daily receive at
his bountifull hands. If
e we be not behind with
t him in this tribute of our
lips, he will see that all
t creatures in heaven and
, earth shall pay their seve-
t rall tributes unto us ; the
l Sun his heat , the Moon
her light, the Starres their
influence, the Clouds
their moisture, the Sea
and

and Rivers their fish, the
Land her fruits, the Mines,
their treasures, and all
things living their ho-
mage and service. On
the contrary; If the fa-
miliaritie of Gods ble-
ssings draw them into
neglect, he will have
just quarrel against us for
our unthankfulnesse; and
our ingratitude (which is
a monster in nature, a
solœcisme in maners, a
paradox in Divinitie) will
prove a parching wind to
damme up the fountain
of his favours toward us.

*Hugo de
S. Vict.*

I will seal up all with
a pretty note that Hugo
hath; There is no book
of nature unwritten on:
and that which may not
be

thee a teacher to inform
 iness, will be a witnesse to
 al condemn us. It is the
 ho voice of all the creatures
 O unto Man, *Accipe, Redde,*
 fa-*ave.*

lest *Accipe*; Take us to thy
 into use and service. I Heaven
 e am bid to give thee rain; I
 for Sunne, to give thee light;
 and Bread, to strengthen thy
 h is body; I Wine, to chear
 , a thy heart; We Oxen leave
 , a our pastures, we Lambes
 will our mothers, to do thee
 l to service.

ain *Redde*; Remember to
 us. be thankfull. He that
 ith giveth all, commandeth
 go thee to return him some-
 ok what. It is hard if thou
 on: canst not thank the great
 not Housekeeper of the
 be world

world for thy good
 chear: This is the easie
 task and imposition
 which the supreme Lord
 of all layeth upon all the
 goods thou possessest &
 on all the blessings of this
 life:

—*Minimo capitur thuribus
 honore Deus.*

Cave; Beware of abu-
 sing us. The Beasts of the
 field do crie, Do not kill
 us for wantonnesse; the
 Fowls of the aire, Do
 not riot with us; the
 Wine, Devoure not me
 to disable thy self: The
 Howers, which ever had
 wings, will flie up to hea-
 ven to the Authour of
 Time, and carrie news
 of thy usage toward us.

And

And now, *Manum è*
causabula : I have finished
 my meditations on this
 Lord Psalme, wishing I could
 have had S. Ambrose
 & his facultie, *qui in Psal-*
mis Davidis explicandis
ius lyram & plectrum
mutuatus, who in the ex-
 pression of Davids psalms
 is said to have borrowed
 Davids own harp: so
 rightly did he expresse
 his meaning. But my fear
 is, that I have muddled
 and made this Topaz but
 so much the darker by
 going about to polish it.
 To end as I began,
 with the commendation
 of the book of Psalmes;
Est certè non magnus,
verùm aureolus, & ad
ver-

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verbum ediscendus libellus; The Psalter is not a great but a golden book and thoroughly to be learned.

This method our Prophet observeth in this excellent hymn; The Proposition and Conclusion thereof are both the same; *carceres & meta*, the head and the foot, as it were the voice and the echo: The whole psalm being circular, annular, serpentine, winding into itself again, as it beginneth so it endeth, *O LORD our Governour, how excellent is thy name in all the world!*

F I N I S.

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